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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, JUNE 13, 1901. NUMBER 15

HEADQUARTERS OF THE
BUFFALO CONGRESS

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction. "Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week.* Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week.* Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week.* Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week.* Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons.* Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays.* Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES.—Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

UNITY

VOLUME XLVII. THURSDAY, JUNE 13, 1901. NUMBER 15

It would be amusing if it were not so sad to see how the secular partisan press delights in revising the moralities of college, university and church. A current editorial is before us, from a daily paper, rebuking President Patton's noble baccalaureate sermon at Princeton on account of its "pessimism," which "pessimism" consists in a call to young men of Princeton to the higher ethics of individual and national life, pleading with them to beware of the glamour of wealth, the cruelty of war and the illusions of militarism. This "everything-is-lovely" philosophy of the current newspaper must find much bad "pessimism" in the New Testament, and they would like to revise the Sermon on the Mount, because it seems to discourage many of the obvious things that make for the "glory of the nation" which Jesus was not prepared to appreciate.

The importance of the "Second National, Social and Political Conference" that is to be held in Detroit June 28 to July 4, 1901, can scarcely be overestimated when judged either by the importance of the subjects handled or the representative character of the men and women whose names appear on the program. It will be easy to dismiss the list under the head of cranks, agitators, etc., but notwithstanding all this they represent the problems that will not down and a spirit in American life that, however tabooed, represents the permanent inspirations of America, and without which the United States had better cease to be. Such names as Edwin Burritt Smith, of Chicago; Prof. Ladd, of Yale, and Col. Richard J. Hinton, of New York, appear under the topic of "The National Attitude." N. O. Nelson, of St. Louis; Mayor S. M. Jones, of Toledo, and Hon. Thomas L. Johnson, Mayor of Cleveland, are among those who are to speak on social questions. It is much to be regretted that these meetings overlap the sessions of the Congress of Religion to be held in Buffalo, for the interest, the speakers and the constituency overlap in the same manner, and many would be glad to be present at all the meetings of both gatherings.

At the annual meeting of the directors of the Meadville Theological School, held at Meadville last week in connection with the commencement exercises, Edward Hale, Assistant Professor of Homiletics in Cambridge Divinity School, was elected President. President Cary's resignation, which had been in the hands of the board for two years, was accepted. But he was retained on the faculty as Lecturer on New Testament interpretations. Mr. Cary having passed the "three score and ten" landmark, has won the right to the period of serenity and loving appreciation that he has won by long service and ripe scholarship. Mr. Hale is a young man, furnished with the best that Harvard University can give to one who has passed through the training of student and professor—added to this he has had several years of experience in practical ministry. Meadville is no longer the forlorn hope of a suspected heresy, but it is a reasonably well equipped institution with an endowment of nearly half a million and more in sight, prepared to deal with the problems of religion and the ministry in the scientific spirit that is obtaining among the trained minds in all denominations. This year it graduated a class of eight, many of which will pursue their studies further—abroad and at home. The patriarchal Robert Collyer came from New York to preach the graduating sermon and to give his benediction to the $50,000 endowment fund given by a parishioner, which is henceforth to be known as "The Robert Collyer Presidential Chair Fund."

With each returning June comes again the perplexing problem of "how to spend vacation." We do not have in mind the laborious inactivity of the leisure class whose problems throughout the twelve months is, how to avoid being bored, how to reduce business to a minimum, and to keep responsibility from settling down upon the shoulders by keeping continually in motion; neither do we have in mind the business man whose work goes on continuously, and who can consult, within limits, the time of his going and coming for an outing; but we have in mind the large class of teachers, students, preachers and their kindred, whose work is taken out of their hands, largely during the two midsummer months. The teacher cannot go on with his work because the schools are closed; and many a minister if he persists in continuing his preaching would be rewarded for his pains, largely, by the privilege of speaking to empty pews. To such as these July and August cannot be idle times, and the attempt to make them such is sure to bring weariness. The problem is how to rebuild the wasted tissues of the mind and heart, as well as the body, how to do that necessary work which belongs to their profession, which cannot be done during the other months. Yachting and golfing, tennis and rowing, with the endless small talk and silliness connected therewith, will hardly do for such workers. The "Recreation Number" of *The Outlook* is little to their purpose; true, there are interesting pictures of "Country Clubs," "Coaching Parties," "Extensive Golf Links"—but the letter text represents the most confirmed type of indolence, and the least ethical of all polite enjoyments. For instance, this religious journal gives a whole page illustration of a picturesque pack of hounds, with an Anglo-American cavalcade for a background. Here are full-page illustrations of famous yachts and spirited comments upon the advantages of the "American Drag Hunt" over the real thing in England. Let those who have time and money and soul to waste at these sumptuous and indolent loafing places enjoy them to their

maximum. The hope of the country lies not with them who in the language of *The Outlook* "regale themselves with smoking hot apple toddy." The "nation's defenders" are not found among the nation's idlers. The workers and the over-workers will prize their respite from routine too highly to waste it in this manner, even if they could afford the costly luxuries. They will take themselves to the more quiet places and engage in those recreative activities, that while they restore the nerves, inform, refine and consecrate the mind and heart. For suggestions in this direction we commend, rather, the article in the *New England Magazine* for June, by James H. Ross, entitled "Fifty Years of the Young Men's Christian Association in America." This Association has little use for the present writer. We believe in it much more than it believes in us. Indeed, we are not eligible for membership, but the story of its achievements is a noble one. It shows what busy men can do with the margin of leisure and of money, which fortunately is an increasing quantity in American life, when life is accepted as a responsibility and time is regarded as spiritual wealth, a trust to be administered not for selfish individual pleasure but in the interest of human progress.

Congress Notes.

Again we ask our readers to look carefully over the changes and additions to the program on pages 238-9. The name of Florence Kelly, General Secretary of the National Consumers' League, adds another attractive number. Mrs. Kelly will speak upon the work and message of that organization, the claims of which, at the last meetings, were so ably presented by Mrs. Frederick Nathan, of New York. The further details of the Free Religious Association section of the program, to be held on Monday, July 1, show that it will present a fitting climax to the large program by discussing the general principles underlying the missionary problem. This is at once the glory and perplexity of Christendom today. Many years ago Max Müller in a striking study showed that only missionary religions live and grow, i. e., religions that have a message for all mankind, and live in the purpose of delivering that message to all those to whom it was designed.

And still the best methods of transmitting the message is always a debatable question, and that zeal sometimes not only outruns wisdom, but outruns justice, is a matter of easy illustration.

It would seem that the time has gone by, if it ever was, when the gospel of love can propagate itself by violence. Even Pagans have feelings as well as civic rights, which Christian missionaries are bound to respect. There is no platform from which these questions can be more fittingly and frankly discussed than that offered at Buffalo by the Free Religious Association of America in connection with the representatives of the New York Conference of Religion and the Congress of Religion.

It will be particularly fit, then, that this missionary problem be discussed by a man like J. T. Sunderland, whose ministry has always been a home missionary one and whose travels have carried him into far off India. A Christian Syrian will speak of a missionary of the true sort, and one versed in modern Hindoo thought will speak from the unique standpoint of a missionary to Christendom.

The harmonies of the Congress are found not in considerate forbearance, but in brotherly frankness—not by excluding our differences, but by welcoming them, rejoicing in them, compelling them to serve the fellowship that binds in the bounds of high intention, a common passion for truth and right, those who differ from one another.

Again we say that this Congress appeals not to the humor, but to the consciences of ministers and laymen. Is it true that one's "first allegiance is to home church and denomination"; and is a minister excused from even so much co-operation as goes with the extending of the invitation to co-operate to his people, at such time and in such a way as to give adequate weight to the invitation? Are denominational and sectarian demands ever to be paramount to the Christian cause, and is Christian loyalty ever to be a measure of one's active relations to humanity? Have the Christians no opportunities that are common with those of the Jew? Has the Jew no message save to his own—is he forever to seek only the "lost sheep of Israel?" Is it possible to be so loyal to home church and denomination that they droop under such external devotion and become apathetic under its nursing. One does not need a wide acquaintance with churches and denominations to find concrete witnesses to the truth of this statement.

Robert E. Lee was so loyal to Virginia that he proved to be Virginia's greatest snare, and led Virginia into her greatest trials. One must be loyal to the United States before they can be loyal to a state, and that loyalty to the nation will prove a delusion and a snare that does not take account of the interest of the great round world of which it is an organic, inevitable, as well as an indispensable part.

But the main appeal of the Congress must for some time yet to come, as in the past, be to individuals. The Congress thus far has done its work through the support of a few far-seeing, adventurous ministers, laymen and laywomen. If the sixty-six individuals who have contributed to the fund of the Congress since June 1, 1900 (see page 236 of this issue for partial list) could be multiplied by six, so that we had an honor-roll and a bodyguard of four hundred people scattered throughout the vast domain of the United States, the Congress would have a constituency that would enable it to continue cautiously, but persistently, its work of religious engineering, i. e., a study of the situation, groping after the new fellowship, seeking new methods of expressing the old fellowship, that has always bound together the seekers after the light and the work for righteousness.

That this four hundred is a small estimate of the real friends of the Congress, those who by inward spirit and outward condition would gladly enroll themselves in this bodyguard of the Congress, did they but know of it and stop to think of its importance, must be very obvious to anyone at all acquainted with the present unrest in all denominations and still more *outside* of all denominations.

The difficulty of the Congress lies in discovering these friends in finding its own. But in default of more efficient methods the several thousand readers of UNITY who have been in close touch with the spirit and work of the Congress from the start, if they would,

could make full this Battalion of Congress supporters, the select "Four Hundred," that by the annual subscription of $5 or more form the leaders in this holy "combination" in the interest of Religion and keep this cause going for the amelioration of sectarian dogmatism and the elevation of the catholic spirit in religion.

Again we take the liberty of asking our exchanges, especially our religious weeklies, to take note of the practically complete program to be found on pages 238 and 239 of this issue, and solicit such extension of the notice as in their judgment the cause warrants.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

HJALMAR HJORTH BOYESEN.

Born Fredericksvaern, Norway, 1848. Died in New York City, 1895. He was graduated at the University of Christiania and removed to Chicago, Ill., where he was associate editor of a Scandinavian paper. He was professor of German at Cornell and professor of Germanic language at Columbia College. In addition to his poems he published essays and stories.

I.—The Sea.

Creator and destroyer, mighty sea!
That in thy still and solitary deep
Dost at all being's base thy vigil keep
And nurturest serene and potently
The slumbering roots of vast Creation's tree.
The teeming swarms of life that swim and creep,
But half aroused from the primordial sleep—
All draw their evanescent breath from thee.
The rock thou buildest, and the fleeting cloud;
Thy billows in eternal circuit rise
Through Nature's veins, with gentle might endowed,
Throbbing in breast and flower in sweet disguise;
In sounding currents roaming o'er the earth
They speed th' alternate pulse of death and birth.

II.—The Air.

Invisible enchanter, sweet and strong,
That crumblest mountains in thy soft embrace,
That rock'st the feathered seed through sunlit space
And lull'st the sea with thy caressing song;
How lightly dost thou dance the waves among
And wingest them for flight of fitful grace,
And in the cloud-rack's path which none can trace
Dispersing cheer the parched earth along!
My voice thou bearest over dale and hill
And spread'st in viewless billows near and far;
And with a subtler undulation still
Thou tremblest with the light of farthest star
And holdest lightly, hovering on high,
The bright phantasmal bridge from earth to sky.

Awake.

Wake, my beloved, the young day is treading,
Blushing and fair, over forest and lake;
Flowering life in its footsteps outspreading—
Wake, my beloved! Awake!

Break the dull sleep; while love's springtime is dawning.
Let us drink deep of its fleeting delight!
Under our feet at this moment is yawning
Dark, the compassionless night.

Love, with its turbulent, mighty pulsation,
Thrills through my veins like a quickening heat;
All my young life with its strong aspiration,
All have I thrown at thy feet.

If the wild visions of glory should blind me,
Reach me thy hand, lest I stumble and fall;
Darkness before me and darkness behind me,
Thou art my life and my all.

Sweet 'tis to breathe in the balm of thy presence;
Sweeter to feel the warm gaze of thine eye;
While the fleet moments with bright effervescence
Whisper their gladness and die.

Then in the depths of my soul, as in slumber,
Hear I great voices of world-shaking deeds;
And the pale day, with its cares without number,
Far from my vision recedes.

THE PULPIT.

The Fourth Gospel.

A MYSTIC'S ESTIMATE OF "THE CHRIST."

A Sermon Preached in All Souls Church, Chicago, April 21, 1901, by Jenkin Lloyd Jones.

"And the Word became flesh and dwelt among us, full of grace and truth.—John i., 14.

Behold the Lamb of God which taketh away the sin of the world.—John i., 29.

That which is born of the flesh is flesh, and that which is born of the spirit is spirit.—John iii., 6.

God is spirit and they that worship him must worship him in spirt and in truth.—John iv., 25.

These are written that ye may believe that Jesus is the Christ, the Son of God and that believing ye may have life in his name.—John xx., 31.

These characteristic texts may well serve as an introduction to a brief sermon-study of the fourth Gospel, which is still, as Professor Bacon of Yale well says in his late book, "An Introduction to the New Testament," "the most unsettled, the most living, the most sensitive in all the field of Biblical introduction.

This Gospel has been the theological battle ground of the centuries. It has produced libraries of controversial literature. It lies back of cruel tortures, sad martyrdoms, unmeasured bitterness and untold spiritual anxieties. All this is a sad commentary on a book, the central words of which are "love" and "light." But it is not all so sad. As Professor Bacon further says: "The controversy has not been in vain. The acknowledged leaders can now touch hands across the chasm." The professor refers to the approaching consensus of opinion among Biblical scholars, the slowly developed harmony of opinion concerning the date, purpose and origin of this book. But his words may well convey a deeper meaning. All along the leaders have unwittingly touched hands across a wider chasm. In their very disputes about love they were testifying to its potency. However dark the controversy may have been, it was a controversy about light, and the quest, however devious, ever tended toward the celestial goal—life.

Higher criticism, the dread of the dogmatist, the joy of the devotee, the despair of the ecclesiastic, the inspiration of the moralist, the enemy of conventional religion, the friend and in many souls the father of Biblical reverence, has found no field where its work has been more resented and its achievements more satisfactory and triumphant. Many who accept with comparative grace the verdict of Biblical science concerning the anonymous character of Deuteronomy and the late date of the Pentateuch, sternly resist the verdict that comes from the same source and with equal clearness concerning the non-apostolic authorship and the late date of the so-called Gospel of John. The composite character of the so-called Book of Isaiah has been accepted cheerfully, aye, gratefully by perplexed students who refuse to listen to the arguments and defy the authorities that point to the composite character of the so-called Johannine literature.

Let me try to state in brief some of the conclusions that progressive scholarship seems to be arriving at. I shall not attempt to argue or to prove, I shall not even quote authorities. I simply venture to assert what may easily be verified by consulting the abundance of material that is near at hand. Material produced not by any suspected band of heretics, but by the competent scholars, sustained if not wholly trusted by the so-called orthodox denomination. I mean such men as McGiffert and Briggs, who still teach in the Union Theological Seminary, which represents still I suppose some kind of independent Presbyterianism; Professor Bacon of Yale University, with its Congregational traditions, and Professor Nash of the

Cambridge Episcopal schools, and the late lamented Dr. E. P. Gould of the Episcopal Divinity School of Philadelphia. Says Professor Bacon:

> Even the champions of the Johannine authorship admit the extremely late date, the extreme subjectivity of the representation, making the story an interpretation rather than a life; the great liberty in utilization of discourse for the exposition of the author's conception of the doctrine, so that all speakers have the same style and ideas, and these the highly peculiar style and ideas of the Johannine Epistles; finally, the pervasive Hellenistic mysticism.

The origin and growth of the great Christian movement was something in this wise: A potent personality, recalling the old prophetic fervor, reawakening the Messianic hopes and embodying a sublime passion for humanity, a tender heart of love, a free mind and the intensity that called for immediate reformation of the individual and regeneration of the state, went about doing good for a few years, for the most part in the rural territories of Palestine, but periodically touching the central Jewish capital, Jerusalem. This personality suffered the inevitable fate that waits, in one way or another, from some hand or other, the reformer, the prophet who so far anticipates the slow march of mankind toward the good, the true and the beautiful, that his message is misunderstood and easily misinterpreted.

> By the light of burning heretics Christ's bleeding feet I track,
> Toiling up new Calvaries ever with the cross that turns not back,
> And these mounts of anguish number how each generation learned
> One new word of that grand Credo which in prophet hearts hath burned
> Since the first man stood God-conquered with his face to heaven upturned.

After the execution a young Jewish scholar deeply versed in Jewish lore, but modified by Gentile contact, a citizen of Tarsus, but a Jew trained at the feet of Gamaliel, caught sight of the transforming power of the great ethical message as it was revealed in the radiant face of the boy Stephen, the first Christian Martyr who fell under the persecuting stones thrown by those who left their coats in the hands of this student. At least this event may typify the something that transformed the persecuting Saul into the missionary Paul who for thirty or more years went up and down Asia Minor and penetrated with his message and his person the then known Roman Empire, or at least that part of it occupied by the Greeco-Roman culture. This man Paul left us the only literature that we have to represent the first thirty or forty years of this movement. This consists of the eight or nine unquestioned letters of Paul. They are so many missionary tracts, thrown out in the heat of his campaignings. All this while he gloried not in the life of a Judean peasant, but in a depersonalized Messiah, a "Christ" whom he had not seen except in dazzling visions; a Christ departed only to return again to install on earth the new kingdom of love and righteousness.

But as the Christ tarried, as one after another of the personal witnesses disappeared, perhaps when Paul's own dauntless spirit was conquered by the last enemy, there grew an anxiety for the traditions concerning the great founder. There was felt the need of some outward record of the story that was in danger of passing out of the world with the memory of the favored few that surrounded the contagious and loving personality that gave the initiating impulse. And so the writer of Mark tried to put in shape the traditions which in the main he had perhaps received at the hands of Peter about 70 A. D.

Ten years later some writer undertook to enrich this condensed chronicle by introducing some further traditions which may have come from the mouth of Matthew, perhaps the one literary disciple who took notes, which notes, or "logia," as the schools call them, were perhaps available to this second biographer.

Perhaps fifteen or twenty years later the Book of Luke represents the second attempt to enrich the story of Mark with traditions and inspirations that had come to him through the Pauline stream.

Thus the first century closes with a handful of letters by a tireless missionary. Three attempts at a biography, the Book of Acts, an argumentative history, history used to establsh a theory, and perhaps two or three other pseudo-Pauline missionary tracts. Up to this time the centers of Christian thought have been at Jerusalem, around the Aegean Sea, and at Rome where the first attempt at reducing the biography of Jesus into literary form took place.

As we enter the second century the story becomes more complex, personalities are lost in vagueness and by the time one hundred years have elapsed since the tragedy on Calvary, the message has been much modified by its psychical environments. The Christian stream has been impregnated with the soil of the territory through which it has flowed, just as the Mississippi river is burdened with the wash of the territories through which it passes, aye, enriched by the flow that has reached it from points far removed from its simple and direct origin. The Mississippi river at Memphis is not the stream that has had its rise in Minnesota, but it is the stream that has embodied the waters that flow from the Rocky mountain springs and travel through the tortuous windings of the Missouri, as well as from the water sources of the Alleghenies that bear down through the Ohio to find a common flow in the lower Mississippi.

So whatever the nature of that water of life was which had its rise in Galilean springs one hundred years later, it was found commingled with that water of life represented by Greek philosophy, Roman jurisprudence and more potent and direct than any of these collateral streams, the mystical learning of Alexandria, the Græco-Judean philosophy of Philo, the passionate messianism of the first century, B. C.

The abstractions of the philosopher and the rhapsody of the poet had diluted into a metaphysical theory the concrete ethics, the practical philanthropies that constituted the primal contribution of Jesus and his fishermen disciples as we find it reflected in the Synoptic Gospels and the Epistle of James. Anyhow the objective Jesus had been transformed into the subjective Christ and the son of Joseph and Mary had received his transfiguration, had become the "Lord from heaven," who consented to a temporary embodiment on earth. He had become the incarnate God only to return again to his supernal realm, waiting the proper time when he would descend in his celestial glory and establish on earth his heavenly kingdom, "over which he would reign with his fitting retinue of angels," his worthy empire consisting of reformed souls, sanctified saints.

Thus it is that in the first quarter of the second century, some hundred years after the death of Jesus, Ephesus, a Phrygian city, has become the center of a mystical Christianity, a theosophical interpretation of the Christ, and the source of a little Testament by itself now known as the Johannine literature. This literature consists of the three epistles, the book of Revelation and the Fourth Gospel, of which we can say negatively that the Book of Revelation could not have been written by the writers of the Epistles and the Fourth Gospel, and none of them could have been written by John, the beloved disciple, who received the dying commission of the man on the cross. But these five books do reflect a metaphysical interpretation of "the Christ." They proabbly all emanated from that geographied center of Christian life at Ephesus. They

are all saturated with common theological elements, viz.:

Christ, a pre-existent being, an incarnation of God in whose resurrection immortality was demonstrated and whose return was daily if not hourly expected. These writings are further characterized by a pessimistic estimate of the world as it then was,—too bad to be saved except for the sake of the few that would avail themselves of this Redeemer's intercession, which intercession was a free gift offered to all men irrespective of race or place.

Looking at the Fourth Gospel alone, critics find evidence of at least three hands, or perhaps more properly speaking, one voice and two hands, viz:

1. Traces of veritable traditions from a disciple, the recollections of a John, which must be reckoned with in making out the Jesus biography, differing in many respects from those found in Mark and essentially copied in Matthew and Luke. These traditions show the ministry of Jesus beginning with his baptism in the wilderness, not with the imprisonment of the Baptizer. He finds his earlier disciples among those who are already enlisted in John's work by the Jordan. This tradition indicates Jesus attending three passovers at Jerusalem, while the Synoptics point to but one, thus lengthening out his ministry from one short year to two years and a half or more.

2. Some later hand used this material to sustain his thesis. He wrote not the life of Jesus, but the interpretation of the life. His object was not biographical, but theological, or, better yet, spiritual. He was probably the "elder" who first wrote himself out in the so-called First Epistle of John, the tender epistle that makes love Messianic.

> No man hath beheld God at any time.
> If we love one another, God abideth in us and his love is perfected in us. Hereby know we that we abide in him and he in us because he hath given us of his spirit.

This "Elder" was probably also the author of the second epistle to "the elect lady and her children," probably the central church at Ephesus and the missions round about, just a word of warning and advice; and the third epistle may have been "a word from this same "Elder" unto Gaius, the beloved, whom I love in truth." It is simply a brotherly warning against some tramp deacon who is around imposing upon the churches, Diotrephus, "who loveth to have the preeminence among them . . . prating against us with wicked words," and commends in contrast Demetrius who "hath the witness of all men and of the truth itself."

This correspondent is the man who shaped the story of Jesus as he understood it into an argument for his mystic Christ, the incarnation of God, "the word that was in the beginning with God, through whom were all things made and without whom nothing was made."

3. Lastly is discovered here the hand of the third man, the editor, who rearranged or disarranged the original order, and added an appendix, the last chapter of the book as we find it.

Thus we have then in the Fourth Gospel a Johannine reminiscence, a Paulianian deposit and a mystic infusion.

This critical solution which it has been so hard to work out in the face of theological anxieties and dogmatic antagonisms, becomes a philosophic necessity to the student of history. It is one more illustration of how the human soul must ever take refuge in the universe as a whole. It must plunge the little known into the vast unknown. The heart must rest somehow or other in the thought of the infinite. The mind flees from its own conclusions. Human logic must escape from its own syllogism.

Professor Foster of the University of Chicago in a remarkable address recently given before the Woman's Club said that if religion persists in trying to find an intellectual basis (which it never can) it finds its nearest approach in mysticism.

And what is mysticism? It has many forms and many interpreters, but by all forms and all interpretations it is some kind of an identification of the human with the divine. It is the thought of God in us and we in God. God made manifest in flesh, man finding his unity with the divine, the finite merged in the infinite. This is the escape of the intellect from the tyranny of forms and formulas. It is the great solvent which dilutes our dogmas so that they become nourishing. It translates the bigot into the devotee, the seeker into the recipient. It fits the segment into the circle. It opposes no knowledge, but sanctifies all knowledge.

I said that it was the escape from forms and formulas. The history of the great seers and helpers of the race proves this. Our Aryan forefathers became burdened with the multitude of gods, when the thinkers reported in the Upanishads came along and related them all to the mighty Brahm, who is the "slayer and the slain," the mighty Brahm that "evades the strong gods." The "sacred Seven pined for him in vain," but "the meek lover of the good found him and turned his back on heaven."

> "Far or forgot to me is near;
> Shadow and sunlight are the same;
> The vanished gods to me appear;
> And one to me are shame and fame.
>
> They reckon ill who leave me out;
> When me they fly I am the wings;
> I am the doubter and the doubt,
> And I the hymn the Brahmin sings."

And still this thought that led to peace brought meditation to a burden, passivity into imbecility. Then Zoroaster came and went back of prayer and thought to the ethical impulse. He simplified religion by bringing God down into the cornfield and barnyard, taught the sanctity of agriculture and the piety of domestic thrift.

Greek art and philosophy made a populous Olympus, whose sway became fantastic and distracted. Then came Socrates, who set the flock of divinities to flight by the pertinent question of common sense and ordinary demand of daily duty.

Judaism came back from the exile in Babylon with an elaborated theology and a still more elaborated ritual. Its book of Leviticus was perhaps nearly perfected and the scheme of Chronicles was pretty well defined. But the ceremonies and the sacrifices, the cleansings and the fastings in a few generations became too burdensome. Jehovah revealed himself again in angels innumerable, hopes unspeakable, and when these Jewish angels and Jewish hopes swarmed in Alexandria, the thought capital of the world, the century before Jesus was born, Philo and his associates brought the flying brood of angels into some kind of coherency by the help of Greek thought. Plato's philosophy of the "Logos" lent itself to the Jewish thinkers.

Then John the Baptist came along and tried to release the Jewish mind from the tyranny of the far away angels and the weariness of the long hope. In some way he tried to bring God down to date again. He declared that the kingdom of heaven was at hand and Jesus the child of this great hope, inheritor of this ecstacy, came with the message that liberated from the tyranny of the external and the disputes of philosophy, the tangle of text, by declaring, "I and my Father are one," "Why of yourselves judge ye not what is right," Blessed are the peaceable, the pure, the meek, those who hunger after righteousness.

Paul had missed the personal touch, knew not of or cared not for the sweet gospel that dealt in wayside cures and lakeside sermons; the story of the Galilean

itinerary enlisted not his fertile brain, but the principles enunciated, the disembodied Christ, gave to him a new and adequate focus for his philosophy and scope for his enthusiasm. He rejoiced that he had not seen him in the flesh. He knew but one thing and that was "the Christ and him crucified."

But his method was so contagious that it outstripped his own mind and in the Epistles to the Colossians and to the Ephesians we see him trying to stem the tide which had borne him along. The metaphysics in which he himself had rested got away from him, and so we come to this Fourth Gospel where Plato and Philo and Paul are merged together in one sublime, audacious synthesis. The purpose of this Gospel is to minimize the Jesus and maximize the Christ, the desire of all nations, the representative of God on earth. Here we find the Christ well on his way to his seat on the throne of the universe as the second person in the Godhead, the ineffable son in the triune deity, where an over confident orthodoxy has kept him for fifteen hundred years.

This philosophic necessity of the second century Christianity was translated into a mighty religious experience. Historical Christianity rests on the mysticism of the Fourth Gospel rather than the realism of the Synoptics. By the light of this Fourth Gospel caves became radiant homes of devout monks, simple songs and humble prayers were elaborated into mighty chants and intoned psalms. The high altar, the mass, bishops, cardinals, popes, cathedrals, all came until they grew burdensome, they became too tangible. Internal life had again externalized itself and the free soul is enslaved. Then Luther came and moved the previous question. He called for "a change of venue." He carried the case of the soul to the inner court, declared that by faith came justification. And religion took a new hold. It was simplified again. God became more near, Christ more immediate.

The story from this on is familiar. George Fox, Wesley, Channing and Emerson, each in their time and way stripped the externals from off the religion of their times, appealed to the intangible, rested on the imponderable, related the finite man with the infinite God.

Each time and always you see it is an escape into a new mysticism. Each time it is an attempt more or less successful to interpret the latest facts of experience and observation in terms of religion.

Today the new intelligence demands a new poetry. The new science demands a new theology. More life implies more incarnation. A new prophet is a new revelation of God and these prophets are measured by the dimensions of the souls to whom they appeal, by the permanency of the impressions they make and the length of the shadows they cast.

Among the major revelators to humanity that in one way or another have interpreted the Christian centuries, we find such names as Augustine, Savonarola, Luther, Fox, Wesley, Channing. Then there is the minor list of those who, for awhile, have by virtue of some ecstacy or some emphasis peculiar to their immediate following, became the smaller "embodiments." Some grateful souls are glad to bear witness that to them God came near and spoke in the words of Joseph Smith and the Mormon Bible, of Mary Baker Eddy and "Science and Health," aye, even in the person of Alexander Dowie and his "Leaves of Healing."

All these in one way or another, in varying degrees of permanence and dignity, indicate "the power of the contemplative life." They prove that the final escape of the soul from the worries, the fatigues and the sins of the world, comes in a sense of the nearness to God, of intimacy with the divine, of identity with the eternal. And the antichrist at any given time in all these centuries has been the power that for the time being seemed to exalt matter above spirit, form above substance, the external above the internal.

It requires but little study of Christian history to see that the real antichrist was in the fear, not in the thing feared; was in the timorous form, not in the fearless spirit. We touch the negations not at the center, but at the circumference of the man-made circle. It is the mission of the mystic to destroy lines, or what is practically the same thing at any given time, remove the line farther out, so that it will cease to be in the way.

Science today justifies the centers and demolishes only the circumference of all this religious ecstacy. It recognizes the divinity at the core of Brahminism, Buddhism, Judaism, Christianity, Mohammedanism, and all the rest. The affirmations of all of them are helpful, the denials of all of them are paralyzing. Each one of these great religious potencies have been right so far as they have inspired the soul with courage to sail on and on. They have all been wrong when they have cried halt and taught of some godless *ultima Thule* some devil ruled *terra incognito,* some awful land *in partibus infidelium,* infidel country, where God was not and love could not go. Science today is prepared so far as science can to establish by inductive methods the audacious deduction of the mystics in all ages, the sublime synthesis of the Fourth Gospel.

"He that hath seen me hath seen the Father," is today good science as it is good religion. Whenever and wherever this synthesis is reached there is another escape from the outward fetters of historic creeds and ecclesiastical authority. The soul once more takes its orders from within and steers its bark by the stars.

We need today more than anything else a new version of the Fourth Gospel, which will intepret the life and message of the Christ of history in the full light of history. He was eternally right according to the latest science as well as the highest prophecy when he said, "I and my Father are one." Biology joins with the most orthodox theology in saying that he was "the son of God," "the spirit of God made manifest in the flesh."

But now we see what the writer of the Fourth Gospel could not see, that the Nazarene Savior is not the solitary savior of the world; that even on Calvary infinite love was not exhausted. We now know what the writer of John could not know, that countless millions of souls have trod with bare feet the flinty road of renunciation, have borne unflinchingly their crosses up the stony way to Calvary, who have never heard of Jesus. That great souls have seen a light that was not from Palestine, but it was still the true light. They had life, but it was not from Judea. Whether we look at history in the large or at Christianity in the small, we are now compelled to recognize that every attempt to make central the thought of love and duty, in short, the love of God, has been successful, has been right, while every attempt to rim the same, to draw the line around that circle, has been a failure, a disappointment.

Protestantism today in the United States stands confronted by its 148 different creeds and confessions, according to the last census, and still every one of them in its confident exclusion becomes a delusion and sooner or later becomes a snare. Every label in the religious world today becomes a libel because it misrepresents more than it represents. Any attempt to call the denominational roll in any city, community or audience of mature men and women today is an indignity to some fundamental bonds in that city, community or audience. It is a case of vivisection and the results obtained, like the results of all vivisection, are scientifically unreliable because the observation is abnormal and taken under unreal circumstances.

Friends, I may have tarried too long in the realm of criticism. I have spent too much time in seeking a clear statement of what is still more or less involved in technical scholarship concerning the Fourth Gospel, to find the sermon for you that I went in search of. I meant to use the Fourth Gospel entire as a text from which to preach the sermon of religious unity. The spirit that made the Fourth Gospel is at work remaking it.

In the first quarter of the second century a sensitive soul or souls applied itself to the high task of reconciling the latest theology to the latest ethics, of fitting the message of Alexandria and of Jerusalem to the needs of Ephesus and the as yet stalwart life of the Roman Empire.

In this Fourth Gospel we have an attempt, as I have said, to harness the wisdom of Plato, the breadth of Philo and the intensity of Paul to the car of "the Christ." The Messiah, the anointed of God, is now no longer of or for the Jewish world, but of and for the world.

I believe something like that is to take place in this twentieth century of ours. By the added life and the accumulated knowledge of two thousand years the heart cries out for an adequate God, the soul searches for that which will reveal to us all the sanctities available and relate us to all that is holy and inspiring.

Much has happened in the religious world since the Fourth Gospel was written, the religious significance of which is best typified by the great discovery that this world is round and the great achievement that circumnavigated the globe. God nevermore will reveal himself as the ruler of the parallelogram earth or the director of a three-story universe. His revelation must at least be as round and as big as this earth, must at least take note of the astronomic spaces. We must have a creed that a telescope cannot see across. And the fellowship based thereon will brook no petty denominational lines, aye, not even Christian conceit.

The sectarian must forget his sectarian banner. The worshiper will forget his fears and his hatreds. He will at least want a creed as far reaching as his kindly spirit, and he will try to bring his work up to his worship, though his theology may become confused in this effort. He will know his duty and seek to do it. Like Father Taylor, when hopelessly entangled in his own rhetoric, he will exclaim: "Though I have lost my nominative case, all the same I am on the road to glory and I ask you all to come along with me." The message to-day in religion is not vague, but it is large. It is not ambiguous but it is penetrating, like poetry, like love, like duty, like death, like immortality.

"Line in nature is not found,
Unit and universe are round.

* * *

Draw who can the mystic line,
Severing rightly his from thine,
Which is human, which divine?"

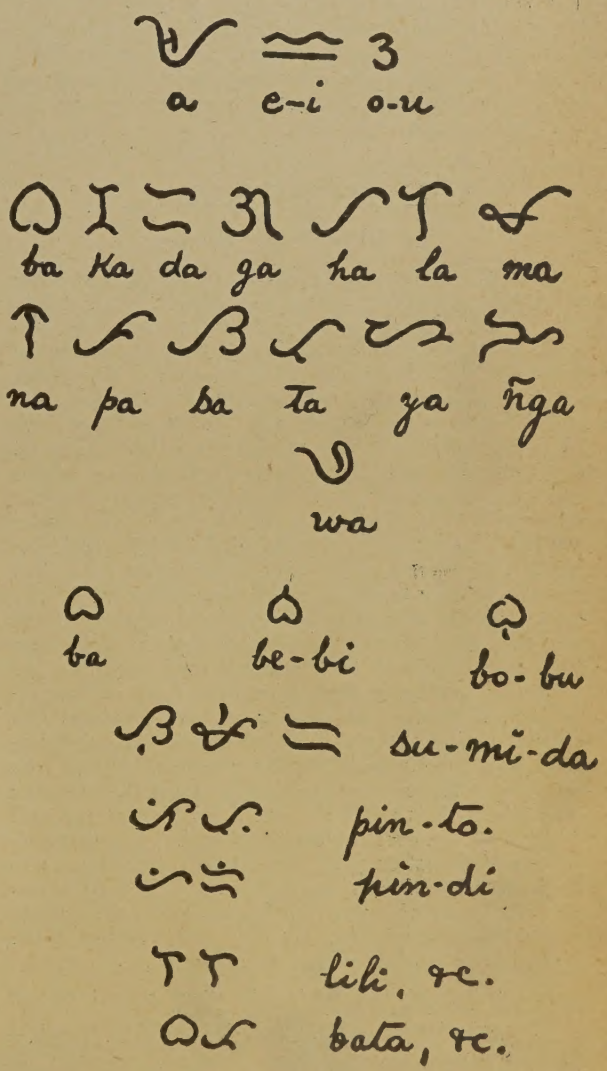
The Tagal Alphabet.

Few persons realize that the Filipinos, of whom we generally speak as savages or barbarians, possessed an excellent system of writing long before Europeans knew the Philippines.

In 1849 John Crawford wrote an interesting and suggestive paper *On the Alphabets of the Indian Archipelago.* He found nine distinct alphabets in use in the islands of Java, Sumatra, Sumbawa, Celebes and Luzon. In his opinion these nine systems were independently developed in the districts where they were found. Students today are inclined to refer most, if not all of them, to an Indian source. Of the two ancient alphabets of India, that used in the famous inscriptions of Asoka, in the fourth century before Christ, seems to be the parent of most of these island alphabets. It, in turn, came from an older South-Semitic alphabet.

The Philippine alphabets have been recently studied by Paterno, Pardo de Tavera and Retana. As the alphabets are today little if at all used, they have depended for their material upon the older travelers and the priests who wrote grammars and religious books in and upon the native languages. Retan's work I have not seen. Tavera finds some twelve versions of the Philippine alphabets from the Tagals, the Ilocans, Viscayas, Pangasinans and Pampangos. These he presents in a table side by side. Their resemblances are so striking that it is plain that they all form one system.

The Tagal alphabet consists of seventeen characters, of which three are vowels, fourteen consonants. The three vowels have the sound of *a* in father, a sound intermediate between e and i, and a sound intermediate between o and u. The consonantal characters represent not pure consonants but consonated sounds followed by an *a*. Vowel characters are used only when they represent an entire syllable. Where a syllable begins with a consonant which is followed by an *a*, the simple consonantal sign is used. To represent a syllable beginning with a consonant and ending with a vowel other than *a*, the consonantal sign is modified by a dot placed over it or under it. The dot over the sign indicates the substitution of the *e-i* vowel; the dot under the sign indicates the substitution of the *o-u* vowel for the *a*.



The foregoing diagram represents these facts. The three vowel signs are first given; the seventeen consonants follow. The modes of elision are by the series of characters for ba, be, bo. The word *sumida* is shown as spelled with three characters, two modified, the other simple.

This is plain, and if this were all the Philippine writing would be simple and perfect. If all the syllables in the language consisted of a consonantal sound followed by a vocal all would be well. Unfortunately, however, many syllables end, as well as begin, with a consonant. There is no mode of representing these final consonants. Thus, as shown above, the word *pin-to* has to be spelled *pi-to,* and the word *hin-di* as *hi-di.* On account of these unrepresented sounds uncertainty arises. Thus the word *lili* has seven possible pronunciations and meanings— *lili, lilin, lilp, lilis, lilm, liclic, liglig.* So also the word *bata* may stand for bata, *batang, batar, banta, bantag.**

As the old Spanish missionaries say, the language so easily written was most difficult to read. The Filipinos were obliged to read slowly and with hesitation. It is said that today their reading is marked with peculiar slowness and hesitation. This is probably a survival from ancient times, for which no present excuse exists, as the Filipinos today write with Spanish letters and their words are therefore more fully spelled.

The native alphabet promptly disappeared before Spanish letters. Pardo de Tavera considered them entirely a thing of the past. Yet Worcester, in his *The Philippine Islands,* says:

It would be interesting to know whether this is a survival into the present day of the old native writing. Worcester, however, with his usual failure to recognize what is of ethnographic importance, gives us no information regarding the characters themselves beyond the assertion that they are syllabic.

FREDERICK STARR.

THE STUDY TABLE.

The Flowers at Home.†

Those who are not too young to remember Dr. Samuel Osgood, minister of the Church of the Messiah, New York, 1849-69, will hardly fail to recall his enjoyment of his country home and how pleasantly he wrote about it. His daughter, the author of this pleasant book, has inherited her father's love of nature and added much to her inheritance. What is better, she has a disposition to share it with her fellow-creatures. Not content with enjoying nature selfishly, she wishes to communicate her joy. Hence a series of books celebrating "The Friendship of Nature." No wonder she has made friends with the birds and flowers; she has shown herself so friendly. Her latest book is a worthy addition to those which have preceded it. Its leading idea is, that to really know the flowers and ferns you must know them at home, seek them in their times and seasons and with their seasonal environments. The instructive matter is thrown into the form of imaginary conversations and personal experiences and this difficult business is accomplished much more successfully than commonly in similar attempts. Those who are wise in flowers and such things must not conceive that this book is not for them, for it is quite as well adapted to the encouragement of their tranquil recollection of forgotten joys, and of new ventures, as to the instruction of the more ignorant. The illustrations in both kinds of engraving, process and handwork, are a very great addition, not only to the beauty of the book, but to its educational function. J. W. C.

* By an engraver's error the dots above the characters in the word "lili" are omitted. The reader will please place them.

† "Flower and Ferns in Their Haunts." By Mabel Osgood Wright, author of "Birdcraft," "Citizen Bird," etc., with illustrations from photographs. By the author and J. Horace McFarland. New York: The Macmillan Co., 1901.

Domestic Service.*

Why is it that a woman, reading a new book about domestic service, generally feels as if she had already passed an examination on it in a previous incarnation? Probably because she has a queer, drousing sense of intolerable weariness of the subject accompanied by a conviction that it is a misery which has remained wholly unamenable to amelioration by statistics. And, like, Miss Flora McFlimsey's loss of Brussels point lace, it does not find in religion the least consolation. Now here comes Miss Salmon's book—lucid, accurate, excellent in all seizable and communicable information on this line—and yet leaving the impression that it is all in vain—that her Bridgets and Mary Anns are not the prototypes nor the autotypes of those we know. The average American family does not get the girl who writes Miss Salmon so sensibly: "I should like work where I could come in contact with more people who would be of help to me," etc. We know better the kind that comes, after some months of persistent training and incessant concession on the part of her employer, and says: "Please ma'am, I'm going away tomorrow—my cousin is going to be married and I'm going to the wedding." "But, Mary, you can come back after the wedding." "Well no, ma'am, I kind o' like to change once in a while and I thought I'd like a hotel for a spell."

The truth is that there is a Protean, prismatic, kaleidoscopic element in domestic service that evades the scalpel of the female specialist and the bludgeon of the male moralist equally. The perfect lady would be the perfect woman, and also a prophet, apostle and cloud-compeller; the perfect domestic would be the perfect woman, too, and also, as Miss Salmon quotes, "one individual who for $3.00 a week and expenses, will combine a French *chef,* an Irish laundress, a discreet waitress, a Yankee maid of all work, a parlor maid quakerish in neatness—all this with the temper of a saint and the constitution of a cowboy thrown in!"

"Tell me where shall rest be found;
Ye winds and waters say!"

Take the one element of childhood care, which causes such an incessant, maddening irregularity in all households happy enough to count young children among their members. The lady employer we will say is really sympathetic—she lays out the work for herself and her own maid with great care, apportioning to herself a fair share; all this today when the baby is well; it looks quite manageable and hopeful to the girl. Tomorrow the baby has the ear-ache, and the mother cannot leave the little sufferer "not if the whole house went to pieces"! The maid has double work and responsibility thrown on her inexperienced shoulders—fails partially—perceives that there is dissatisfaction—gives warning and goes. "Things were so different to what she was promised." Mr. Employer comes home, finds the lady exhausted and tearful, and "really cannot see why his wife has so much more trouble with her maids than he does with his clerks." Why indeed!

But where Miss Salmon is strong (as she is always just and sane), is in her plans for rendering both mistress and maid more independent of each other's irregularities. Of course these do not apply so much to every crisis in the care of children (cry-Sis and cry-Bub form an efficient plural!), but often the mother can with less divided mind attend to the baby's ear-ache if she knows that a neighboring "Woman's Exchange" or "New England Kitchen" will gladly supply an impromptu dinner; and the employee is more likely to remain if unusual labor is lightened in such ways.

* "Domestic Service." By Lucy M. Salmon. The Macmillan Co. New York. $2.00.

Another point touched in the book, but very lightly, we suspect because the author is rather hopeless about it, is with regard to a return to greater simplicity in household matters. Thoreau says that any man would be ashamed to cook for himself the meal which he expects to find prepared for him three times every day. This and the senseless accummulation of furniture and bric-a-brac in our homes we owe directly to the habit of employing domestics, as certainly any woman would think twice before spending money to load herself with the labor she exacts in the care of so much stuff. Nothing deteriorates faster or is uglier than neglected ornaments; but the inordinate quantity of ornamental objects to be carefully dusted every morning forms the burden of many a housemaid's wail; and broken bric-a-brac the all-sufficient pabulum of conversation through many a morning call.

Altogether Miss Salmon contends that both parties to the contract need assistance and education and pointedly suggests that the reform should begin with that side from which society has a right to expect most self-poise, wise adaptation of means to ends and enlightened common-sense. C. S. K.

The Books of the New Testament.*

There was once an English cabinet which was called "The Cabinet of All the Virtues." Mr. Pullan's book is a "Cabinet of All the Conservatisms." As compared with it Prof. Bacon's recent "Introduction to the New Testament" is a piece of rankest heresy and yet Prof Bacon's book was decidedly conservative in its critical temper. The dominant principle seems to be that nothing of traditional opinion must be given up that can be saved by any stretch of ingenuity. Obvious constructions seem to be suspected for the reason that they are obvious. Consequently we have the whole line of traditional opinion as to the authenticity of the New Testament books maintained unbroken with the exception of the epistle to the Hebrews. This exception is gratuitous. A little more ingenuity than is exhibited in twenty other places would have set up *Hebrews* as a genuinely Pauline letter. No more would have been required than was necessary to save the Second Epistle of Peter by the skin of its teeth, or to assign the Apocalypse and the Fourth Gospel to the same author. As with the dates and authorship of books, so with special matters; such for example as the genealogical tables in Matthew and Luke and their relation to the miraculous birth of Jesus. There is nowhere a straightforward search for truth; everywhere the endeavor to save as much as possible of some preconceived opinion. It may be doubted whether any other circumstance has been so prolific of intellectual perversity as the slow retreat backward from the advanced position once held by the bibliolaters. The temper of those driven back from that survives in many of those who are contesting inch by inch so much as remains to them of the traditional ground. J. W. C.

Good-Will is the title of the parish organ of the Church of Good-Will, Streator, Ill., issued monthly. In the March number the minister, D. M. Kirkpatrick, comments upon Ella Wheeler Wilcox's division of people into "those who lift and those who lean." The editor says "If we are not more of 'lifters' than 'leaners,' we shall sooner or later be overtaken by nature's revenge upon the parasite life."

* "The Books of the New Testament." By the Rev. Leighton Pullan, Fellow of St. John Baptists' College, Oxford, etc. Rivington's. London. Macmillan Co. New York.

THE HOME.

Helps to High Living.

SUN.—Wisdom is ofttimes nearer when we stoop than when we soar.

MON.—A light of duty shines on every day for all.

TUES.—We have all of us one human heart.

WED.—Nature never did betray the heart that loved her.

THURS.—In the very world which is the world of all of us,—
We find our happiness, or not at all.

FRI.—True knowledge leads to love.

SAT.—That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love. —*Wordsworth.*

How Johnnie Learned to Wipe His Feet.

"Did you wipe your feet, Johnnie?"

"No, mamma; I forgot."

"Run back and do it, then, please."

There was a prolonged and energetic scraping and rubbing of two obedient feet on the hall rug.

"Mamma, won't you tell me why you have to wipe your feet *every* time you come into the house?"

"Yes, if you cannot find out yourself."

Johnnie looked interested. Mamma always let him find out things for himself when he could. He had found already that there was always a reason behind her commands, and he enjoyed hunting for it.

"Where can I begin?"

"Well, walk all around the rooms, and when you are near the beginning place, I'll say 'Warm!'"

That was just like mamma, and Johnnie knew he was going to have a good time. He went through the two parlors, but mamma was silent. Johnnie was watching her over his shoulder, and hardly knew when he crossed the threshold into the library.

"Warm!" cried mamma suddenly.

Johnnie halted promptly, and looked all about him.

"Don't look too high for the reasons of things," said mamma with a smile, as Johnnie, not budging an inch, stood rolling his eyes up toward the ceiling.

"Warmer!" as the little lad began to look toward the floor.

"Oh, I spy!" said Johnnie suddenly. And he picked up a big cake of dry mud from the carpet. "I've found out, mamma!"

"That is one reason, but there are others."

"In the house, mamma?"

"Yes, but you can't see them just yet."

"Why can't I see them now, mamma?"

Mamma laughed, and gave Johnnie a kiss. Then she handed him pencil and paper.

"I will write a question on this paper, and you may have until tomorrow night to answer it,—'What makes mud?'"

"Ho! that's easy! Water and dirt!"

"Yes. Write it this way: 'What makes mud?' '1. Moisture. 2. Dirt.' Write down everything that you see dropped and left on the sidewalk or in the street. If it is wet, like water, put it under 'Moisture'; if not, put it under 'Dirt.'"

"O mamma, what a nice play!"

Johnnie moved over to the window.

"Hullo, here's the sprinkler! Do you spell 'water' with an *a* or an *o*, mamma?"

"W-a-t-e-r," said mamma, without a smile.

She never laughed at Johnnie's mistakes, and that is what make Johnnie think she was "lots nicer'n other boys' mammas."

Presently the city carts came along to gather up the garbage. The barrels were heavy, and the men, to

save lifting them, emptied the contents upon the street, and then shoveled it into the carts. They left a good amount behind them, however, and Johnnie got excited over trying to write down all the different things of which he saw remnants. Mamma suggested that "garbage" would cover it all, so Johnnie, after much wrinkling of his forehead and twisting of his tongue, wrote "Gobbige," for mamma was called away just then. The ashman came down the street, and he, too, tipped over the barrels, and shoveled the ashes into the cart,—all but what blew away; for the wind was high, and a large part of every shovelful went flying over the street. Mamma was gone a long time, but when she returned Johnnie called her to the window.

"I don't know how to say things, mamma. There are the sewer men cleaning out the sewers, and they spill the dirty stuff on the street. Then a wagon went by full of old bones and meat from the market, and some of that dropped from the cart. Then there are the horses and dogs and cats, and, O mamma! I don't think mud is nice; do you?" Johnnie's little nose was all puckered up with disgust.

"No, Johnnie."

Mamma smiled meaningly.

"O mamma! I've found out already; haven't I, mamma?"

"Yes, part of it."

"What else is there, mamma?"

"Draw two circles of the same size on your paper."

So Johnnie got the compasses which mamma had given him for a birthday present,—they had so many circles to draw that mamma taught Johnnie how to do them—and drew two circles, each about an inch across.

"Put eleven dots in one. Just scatter them about anywhere. Now put two hundred dots in the other."

"My, what a lot for that little circle!"

"Now suppose that every dot is a grain of dust. Would you rather breathe air with eleven grains of dust in it or air with two hundred grains in it?"

"I guess the two hundred grains would choke us,—don't you, mamma?"

"That depends. Will you close the blinds to that front window, where the sun shines so bright?"

When the blinds were closed, mamma hung a dark cloth over the window, and cut a little hole in it right over a crack in the shutters, so that the bright sunlight came through in a long pencil of light. Then Johnnie saw myriads of little dust particles, so small that he had not known they were there until the strong sun lighted them up.

"You see, Johnnie, the mud and dirt brought into the house are ground up fine by our feet, and then set moving about in the air by the movements of people and the drafts through the room. The more mud brought in, the more dust for us to breathe. Now that you know what mud is made of, you can see that it is not very good stuff to take into our lungs."

"O mamma! you won't have to tell me to wipe my feet any more. I'll do it every time, if I don't forget."

Just then mamma took a little red notebook from her workbasket, and wrote something in it. Johnnie thought she wrote down his promise. Mamma did that sometimes, and had a queer way of letting Johnnie look over her notebook about the time when he had failed to keep his word. Today, however, she wrote:

"Get a good microscope for Johnnie's Christmas present. If he forgets to wipe his feet, show him the dangers of dust."

And that is the way Johnnie's mother helped her boy to remember to wipe his feet.—*Ida M. Gardner in The Sunday-School Times.*

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The Congress of Religion.

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Foreign Notes.

A WISE FRENCH PHILANTHROPY.—"The Drop of Milk" sounds like the title for a companion volume to that well-known work "The Mouthful of Bread." As a matter of fact, however, the former phrase does not stand for any abstract hygienic or physiological study, but for what is even better, the results of such study put into practical concrete form for the benefit of infant humanity.

The form of institution known as *La Goutte de Lait* (the Drop of Milk) was first established at Fecamp, on the northern coast of France by Dr. Dufour, who later introduced it most successfully into the city of Rouen in the midst of a terribly heated term a year ago. Its success there shows what can be done toward saving the babies, the nurslings, even in places that, like these Norman cities, are decimated by the terrible scourge of intemperance. The following description is a paraphrase of one by Mme. Gevin-Cassal in the columns of the Geneva *Signal*.

The primary object of the Drop of Milk is, as its name suggests, to furnish sterilized milk for all babydom; almost gra-

tuitously for the babies of the very poor, at a very moderate price to those able to pay something, and to facilitate its purchase by those in easy circumstances.

Around this first object, or aim, certain others have naturally, not to say inevitably, grouped themselves until the institution now seems in a fair way to become a veritable school of child culture.

A glance at the rules of instructions furnished to the mothers and patrons of the establishment may serve as fitting introduction to further details:

Register the infant at the office of *La Goutte de Lait*, No. 4 Adrien Pasquier street, where its full name and date of birth will be noted.

2. The poor pay 2 cents a basket for the milk. Those of small means pay 8 cents for milk produced at the establishment between midday and 2 o'clock. Others pay from 12 to 20 cents for milk delivered at their homes. There is a branch establishment for those who live too far away to come to Pasquier street.

3. The proper allowance for each infant is put up in nine bottles. Children less than four months old should have a bottle every two hours during the day from 6 in the morning till 8 at night, and another at about 1 o'clock in the mornnig. Children over four months should be fed at intervals of two hours and a half. Regularity in regard to times of feeding a baby is of the utmost importance.

4. Every bottle should be warmed by putting it in hot water, and then be provided with a scrupulously clean nipple without a tube. A bottle that has been opened or tampered with should never be given to the baby.

5. Nothing whatever must be added to the milk (no chocolate, coffee, bread or anything else), its composition must not be altered in any way. The quantity given is increased in each month according to the age of the little one and the recommendations of the physician attached to the institution.

6. After each nursing the bottle should be washed *immediately*. For every bottle returned unwashed there will be a fine of 2 cents.

It will be seen from the above that those who have the care of infants are here duly instructed as to the manner of feeding them, but this alone does not exhaust the almost maternal solicitude of this society. An attractive waiting-room adjoining the dairy is kept with scrupulous neatness, and is decorated with pictures relating to the care of children and suggesting to the women waiting here for the delivery of the milk for their little charges the advantages of cleanliness, order and exactitude in the care of them; the necessity of pure air, avoidance of crowds, etc. Still others depict the evil effects of intemperance, repeating in one form or another the essence of the founder's words: '*We ought constantly to remind our proteges that alcoholism, tuberculosis and infant mortality are three inseparable terms; the two latter are often but consequences of the first.*

A dressing-room for poor children adjoins this waiting. Here are to be found all the various articles belonging to a baby's outfit, including plenty of flannel bands for the sickly little ones, and those suffering from colic or summer complaint. These things are distributed most generously without request or investigation.

Three times a week the babies taking the sterilized milk are weighed—Monday and Friday those who do not pay and Thursday those who do. Of course babies having whooping-cough or any contagious disease are excluded. A record is kept of the different weights from week to week, and this serves as a basis for statistics and also for changes in the quantity of milk given to each infant. It is scarcely necessary to say that this weekly weighing acts as a stimulus to mothers and nurses, who vie with one another in zeal and cleanliness, each taking pride in having her baby outweigh that of another. As an additional incentive to care and neatness prizes are given, consisting of articles of clothing or other trifles. The doctor is present at the baby-weighing, examining carefully each little one and giving advice or commendation to the mother.

Quite apart from the beauty and value of this ingenious method of proper ideas of child culture among the common people, the Drop of Milk has no small significance from a social or sociological point of view, promoting, as it does, the fusion of different classes and a feeling of solidarity among all mothers.

From the first, while announcing that the children of the poor were objects of its especial solicitude, it has appealed also to rich mothers and those in comfortable circumstances, urging them to provide themselves with sterilized milk from its dairy so that their subscriptions might help to meet the inevitable expenses of maintenance for which charitable gifts alone would be inadequate. And this appeal has been heeded so that rich and poor alike draw their lacteal supplies from this common source in the great city of Rouen, where according to recent statistics, the rate of infant mortality has reached the appalling figure of 76.6 per cent. It is hoped that this noble army of mothers may succeed in checking the scourge.

The committee of organization is now forming a committee of propaganda consisting of lady patronesses; also a young girls' committee which is growing in popularity. These enthusiastic young people have various plans in view for the benefit of the little ones after weaning. A sanitarium, an annual Christmas tree, to which the older brothers and sisters also may be invited, also a prize of from $5 to $10 for the mothers having the best-looking babies at time of weaning; these are some of the plans proposed by this auxiliary organization.

The whole city of Rouen follows with interest the development of this, and the committee of organization has collected $2,200 in cash beside gifts of supplies or furnishings for the institution. But the house with its dairy, wash room, doctor's office, weighing and waiting rooms has already exhausted the greater part of this fund.

The devotion of the organizers of the work and of all connected with it, from the indefatigable collectors to the humblest employee, is beyond all praise. The enthusiastic zeal of the doctors wins universal recognition. They seem to have anticipated and planned for everything down to the most minute details, not hesitating, in case of need, to roll up their sleeves and give practical illustration of the proper methods of handling milk, sterilizing, bottling, etc.

The statistics for 1900 show some interesting figures. More than one sick baby brought to the Drop of Milk has been restored to health. Though it only opened its doors in July last it has fed 306 babies and this year expects to care for double that number.

Subscriptions and gifts have amounted to $2,378.20; sale of milk, $774.40; subsidy for the work of the Refuge, $500; total, $3,652.60; expenses, $2,776.92; balance, $875.68. M. E. H.

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SEVENTH GENERAL SESSION TO BE HELD IN BUFFALO JUNE 26th TO JULY 1st

THE NEW YORK CONFERENCE OF RELIGION AND THE FREE RELIGIOUS ASSOCIATION CO-OPERATING.

PROGRAM, SUBJECT TO CHANGE.

PROBLEMS OF RELIGION IN THE NEW CENTURY.

Wednesday, June 26, 8 p. m., OPENING SESSION, *Temple Beth-Zion.*

1. Devotional exercises.
2. "Welcome to City," by Rev. O. P. Gifford.
3. "To Churches," by Dr. Israel Aaron.
4. "To Pan-American," by J. H. Milburn, president of the Pan-American Exposition.
5. Response and opening sermon, by Rev. H. W. Thomas, president of the Congress of Religion.

Thursday Morning, 10 o'clock, Church of Our Father (Unitarian), Delmar avenue near Huron street; Rev. Adelbert Hudson, pastor.

NEW CENTURY PROBLEMS OF RELIGION IN THE HOME AND SCHOOL.

Addresses by Mrs. Alice Freeman Palmer, Cambridge, Mass., "The Moral and Religious Life of Young Women;" Miss Ellen Sabin, president of Milwaukee Downer College, Milwaukee "Ethics and Education"; Prof. D. G. Duvall, Wesleyan College, Delaware, O., "Religious Care of the Adolescent"; Rev. Frank O. Hall, of Cambridge, Mass., and others.

Thursday afternoon, 4 o'clock, meeting in the "Tent Evangelist."

PROBLEMS OF RELIGION FOR THE WORLD OF BUSINESS.

Rev. Charles F. Dole, of Boston, "What is Business For"; Prof. J. W. Jenks, Cornell University, "Social Effects of the Concentration of Wealth"; N. O. Nelson, Esq., St. Louis, "Better Homes for the Toilers"; Mrs. Florence Kelley, Corresponding Secretary National Consumers' League, New York City, "The Consumers' League."

Thursday, 8 p. m., Church of the Messiah, (Universalist), North and Mariner streets; pastor, Rev. L. M. Powers.

PROBLEMS OF RELIGION FOR THE CHURCH.

Addresses by Prof. George William Knox, Union Theological Seminary, New York, "The Religious Problem for the Church"; Prof. Walter G. Everett, Brown University, Rhode Island; "The Church and the Educated Classes"; Rev. S. R. Calthrop, Syracuse, N. Y., "Experimental Theology and Experimental Religion."

Friday Morning, 10 o'clock, Church of Our Father.

PROBLEMS FOR THE CHURCH, continued.

Prof. Orello Cone, Canton Theological School, Canton, N. Y., "The Tendency Toward Agreement of New Testament Scholars"; Rev. J. A. Rondthaler, pastor Fullerton Ave. Presbyterian Church, "The Non-Combative in Religion."

Friday Afternoon, 4 o'clock, "Tent Evangelist."

PROBLEMS OF AMUSEMENT.

Addresses by Rev. Merle St. Croix Wright, of New York; R. A. White, of Chicago, and others, "Relation of the Church to Amusements"; Dr. Smith Baker, of Utica, N. Y., "Young Men and War."

Friday Evening, 8 o'clock, Delaware Baptist Church, Delmar avenue, near Utica street; pastor, Rev. O. P. Gifford.

RELIGIOUS PROBLEMS FOR THE STATE.

Addresses by Hon. Bird S. Coler, of New York, "Religion in Politics;" Hon. John A. Taylor, of New York, "Religion as a Factor in Citizenship;" Prof. Frank Parsons, Boston Law School, "Religion and Public Ownership," and others.

Saturday, June 29, 10 a. m., Church of Our Father. Sessions in charge of New York Conference of Religion.

Addresses by Prof. William Newton Clarke, D. D., Hamilton, N. Y., "Religion as an Experience"; Rev. William M. Brundage, D. D., Albany, N. Y.; Prof. Nathaniel Schmidt, Cornell University, and Rev. Thomas C. Straus, Peekskill, N. Y., "Biblical Criticism as Promotive of Religion."

Saturday, 4 p. m., "Tent Evangelist." An Interconfessional Fellowship Meeting, led by Theodore F. Seward, Secretary of the Union Golden Rule Brotherhood. Sister Sanghamitta will bring a message from Buddhism. Other addresses.

Saturday, 8 p. m., Westminster Presbyterian Church, Delaware avenue, near North street; pastor, Rev. Van Vranken Homes. Sessions in charge of New York Conference of Religion.

Address by Mr. Frank Moss, New York City, and Rev. William Burnett Wright, D. D., Buffalo, on "The Civic Conscience"; Rev. M. H. Harris, Ph. D., New York City, and Mrs. Samuel E. Eastman, Elmira, N. Y., on "Possibilities of Common Worship."

Sunday, June 30, the Congress speakers will occupy various churches Sunday morning.

Sunday, 7:30 p. m., Peace Conference will be held in the "Tent Evangelist," Dr. E. G. Hirsch, of Chicago, presiding and making the opening address; Benjamin F. Trueblood, secretary of the American Peace Society, "The Golden rule in Internationalism"; and others.

Monday, July 1.

Three sessions in charge of the Free Religious Association of America.

THE OUTLOOK FOR RELIGIOUS FREEDOM IN THE PRESENT WORLD-CRISIS.

Morning and afternoon sessions in the Church of Our Father. Evening session in Temple Beth-Zion. Opening address by the president, Dr. L. G. Janes, of Cambridge, Mass., "The Free Religious Association; Its History and Aims." Other addresses by: Rev. J. T. Sunderland, "Force vs. Freedom and Love in Religious Propagandism"; Swami Abbedananda, "The True Missionary Method" from the Hindu Standpoint; Mr. Shehadi Abd-Allah Shedadi, "Cornelius Van Dyck, the Ideal Missionary."

Look for further announcements.

PLACES OF MEETING.—The "Church of Our Father" where the morning sessions will be held is a down town church conveniently located to the hotels, boarding houses, rooms. The "Tent Evangelist," the hospitalities of which are extended to the Congress by the proprietor of *The New York Evangelist* is conveniently located on one of the main street car lines, a short distance from the "GATE BEAUTIFUL" of the Pan-American Exposition, and can be conveniently visited by the guests on their way home from a day's study of the exposition or on their way out to an enjoyment of the evening display. The evening meetings will be held in the churches located in the residence districts to better accommodate the citizens of Buffalo.

PLACES OF ENTERTAINMENT.—"The Castle Inn" of which President Fillmore's old homestead is the nucleus will be the Congress' headquarters where officers of the Congress may be found. It is situated on Niagara Square and Delaware Ave. Terms $3 per day, American plan, two in a room. Rooms can be secured in the neighborhood or in desirable parts of the city at $1 per day. The secretary of the local committee, Rev. Burris A. Jenkins, 325 Bryant St., Buffalo, will engage such rooms as may be applied for by mail beforehand.

RAILROADS.—All the great railway systems will be carrying passengers at that time on special rates to Buffalo. For particulars inquire of your local agents.

For further particulars consult revised and enlarged issues of this program in succeeding issues of "Unity."

LOCAL COMMITTEE.—Rev. O. P. Gifford, D.D., Chairman, Delaware Ave. Baptist Church; Rev. Adelbert Hudson, Church of Our Father (Unitarian); Rev. L. M. Powers, Church of the Messiah (Universalist); Rev. Israel Aaron, D.D., Beth-Zion Temple; Rev. Chas. E. Locke, D.D., Delaware Ave. M. E. Church; Rev. Chas. E. Rhodes, Park Presbyterian Church; Rev. Burris A Jenkins, Secretary, Richmond Ave. Church of Christ (Disciples).

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Any subscription to the funds of the Congress to help carry out this program will be gratefully received. Correspondence solicited.

JENKIN LLOYD JONES, Secretary,
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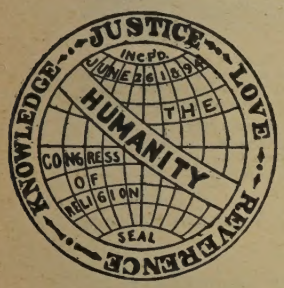

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Seventh Annual Meeting, Buffalo, June 26-30 1901.

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—*From "Articles of Incorporation" of the Congress of Religion.*

THE CONGRESS OF RELIGION, assembled at Boston in its sixth general session would set forth the spirit that it seeks to promote and the principle for which it stands.

It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges.

Adopted at the Sixth Session of the Congress of Religion, Boston, April 27, 1900.

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